M-353

Tuesday Aug. 28, 1962 Played on Thurs. Oct. 25, 1962

TABLE OF CONTENTS

Changes as a result of work; gradual, advance on a line. Everything must come under scrutiny otherwise danger of becoming lopsided. To bring back momentum of work, begin woth small things. Many small things worth more than one obstacle.

Q: Taylor Morris External behavior ohnaged during awakeness even tho it was approached internally.
A: It is right but do not look for it. How changes in behavior take place thru participation.

Q: May Ripps Unable to work even at small things you suggested.
A: Try to relax now while in group. Don't make things complicated. Book on Buddhist meditation: what takes place when a person says: Oh Look.

Q: Mr. Kingstone Cannot work while enaged in professional work.
A: Task to try to remain aware of yourself sitting for the next ½ hour.

Q: Richard Wachtel Had task to intensify desire to work when it come but it didn't come at all during the week.
A: Task to stand with arms outstretched for ten minutes before going to bed.

Q: Gail Morris Having difficulty getting started with work again.
A: Task to collect in the morning. Some people need something external in lieu of a conscience. Task to plan the day so that the things that you like to do will enlighten the others that must be done but which you do not like todo. Accepting the condition of my life.

Q: Mr. Kingstone??
A: Becoming a messenger from above, returning to ordinary life with a new level.

Q: Connie Ashby ???
A: Knowing when to work and when not to work. Pray for awakeness. Becoming internally silent. Growth can lead to harmony and peace.

The I Am breathing exercise in conjunction with inhalation and exhalation. How to use energy that others lose.

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Last week we talked, you remember, about understanding and about being and the relationship between being and personality, or, what we are in daily life. You must understand that being also is in daily life. It is notsomething that one acquires on church. It is something that has to be acquired gradually by changing that what is now in daily life into the kind of a personality who behaves in a different way or whose motivations are in a different place. But other wise his appearance is exactly the ssame as he is at the prest time only gradually becoming conscious. It is still a question if this level of being is one hundred percent consciousness. I doubt it very much because as long as there is spperation in a bing, behaving pn x a certain level, betw een the expereince and what I call a feeling of awareness and an understanding, there is still too much of a seperation between these three differebt functions. And a person who is conscious has lost all different functions because, in that, in such a person, all these functions have merged into one and he is then a unit regarding the possibility of starting on a new cycle of his life. So, we have to take this, you might say, with a little grain of salt. You have to understand that all these changes are very gradual. They cannot take place over night. They cannpt take place all along the front. it is just a little bit every once in a while here or there and always the same thing. That is, if one particular function or phase of oneself is not developed in the direction of consciousness up to such an extent that it loses contact with all the rest. Everything has to advance, more or less on a certain line, being pushed up towards the level of being. And as soon as there is any discrepancy. that one gets a little bit out of line compared to the other possible devblopments, then there is difficulty

for a being itself, hr himself if you like, which then is not sufficiently in equilibrium even to achieve, at times, a certain state of fusion. And you have to ~~understand~~ consider this very carefully because it means in working, I mist consider all of my functions. It is not that I try at times to become aware of certain things that are now in me way ~~and~~ of waking up or that you might say are obstacles. Of course, for a little while a certain obstacle can be ~~xxxxxxx~~ there and one works on it. But it does not mean that when that onee has been removed that then the others should not recieve the samek kind of attention. And it is thos work along the line which is implied by trying to wake up any time during the day, in different circumstances of ones life, in differet states of thoughts, on different states of feeling and in different forms of behavior. Everything ultimately has to come under that particular scrutiny of seeing how it is and how it stands up, when I awake to that form of behavior or any of the functions of feeling or mind. And onless I see that the totality of muself has to change in another entity of being, then I could myself become lopsided, So even fro the sake of an argument, that for a little while you may have a special kind of a problem in a special kind of a relationship woth a certain person, it is quite albight to concentrate of tnat and, if you like, get it out of the way, or, rather, if you can understand it a little better ot that you wil lmake a certain relationship really the way it ought to be. But it does not excuse you from taking another relationship and another relationship, and, as amatter of fact, all the relationships, all the thought s you have, all the feelings you have, all of them belong to you. And youbecome responsible for everything that you manifest as far as your own personality is concerned. It is necessary to see this because we are so apt to think that if we just improve a little bit in one direction that then the others will follow. I doubt very much that it will follow.

to receive its own individual attnetion and as much at the same time as any other attnetion is possible. It should be spread out in such a way that all of it becomes, as it were, effected. This if, of course, quite difficult. It is something that you have to have in mind many times. And you must not stare yourself blind on your own idiosincrasies & Again, if you do that, you are apt to take such an idiosincracy as the one thing that prevents you from becoming conscious. The things that pevent you from becoming conscious are very small things which usually you do bot pay any attnetion to. And therefore if you do find that in certahin things you do not understand what is necessary and what you are, and that you feel that in that direction the obstacel is almost unsurmountable, or that you go thru periods where you feel that you could have done better, or you wanted to do better and you could not do it, or that you are, for the time being, really as if you going thru a valley. That is, that you have really no articular desire and start to question yourself that maybe you have lost interest in work, that then, the only solution os to get started again on small things around you and to do these thingsfirst.And in oredr to acquire then, in doing that, and in waking up to such small things, that is, the ABC again of your ordinary life, that then, gradually, because of that, you will develop a certain attitude and also again come back to a certain momentum of work. And that it is very improtant to bring it time and tome again down to the lowest level of what you are able to do, instead of staring yourself blind on something that you cannot do. It is a very practical way of trying to bring back to yourself whenever you are now confronyed and faced with th problem of being your own catalyzer, that you have to have within you, a certain self-started. And that you cannot all the time be depandant of some one else or even a book

or a certain atmosphere to help remind you, that you have to learn to stand on your own feet. And for that reason, it is necessary to have the small things in your life first attended to. In that way, the coloration of yourself becomes different. Andin that way, you also become much more acquainted with yoursefl in the way you are, instead of looking at the different excesses, you might say. The sun is made up not only of protuberances. It is made up of the totality of life.And the totality of our personality is that. Our excesses and extremes, or physcological defects or obstacles that are in the way of development are like the protuberances of the sun. And they only occur at times. And then they have to be attended to. But for ordinary life. daily life, when one gets up on the morning, when one lives during the day, when you wokr during the day at your office with different poeple, it is the little things that start to count much and much more and to which you should give much more attention. It is not the only way by which you can eliminate a variety of different so-called sicknesses of yourself, pathological cases, consideration of yourself; that is not absolutely necessary to be so over-sensitive about what you are and what you suffer. It is not at all necessary to dwell on it, to let's say, wallow in it, Because, really, you are not that kind of a person. And there maybe certain things that are difficult. Against that, there are thousands of things that are not so difficult and also could produce in ones life a totality of light which is worth more than a very great obstacle. I want to say this in the beginning becuase it brings back and it puts more in perspective what we talked about last week. And I hope that you have been able to see a little bit more about this question of how to get from the place where we are to the possibiliyt of a level that could be compared to a different form , a different experience of being. Now, are thete any question s about that?

QUESTION: (Taylor Morris) I am thinking (??)... when you spoke about not changing the externan. Being a good man, for example, has nothing to do with waking up. I understand that. But (??).. one hour of the day, and I tried to live that hour as if I were awake. I found that U was not trying to go about it from the outside, but, for example, I walked my dogs and (??)... dogs during that hour. I would not have been able to be (??) This is not chnaging the externals. The externals of man... I am not trying to chnage the exterior of man. But during that period when I am, leT8s say, more conscious or closer to being awake, I found that I just did not want certain things which maybe at other times are more or less habitual with me: Ways of looking at things, ways of thinking certain things, wrong kinds of considerations xxxx of what somebody does in relation to me. During this period, I was not disturbed in the same way by certain things and so my exterior behavior was bound to be changed at that time. Is this worng or right?

ANSWER: IT is lôgically wuite right. It naturally almost will happen. The only thing is that you are not looking for it.

Q: I don't understand that.

A: You are not looking for that, It comes because you are in a different state. You see, it is that. If I only pay attnetion to my so-called good behavior, I can be good without being awake at all. And I can adapt myslef in ordinary life and be really, in that sense, a good, nice man and so forth. But we are after trying to wake up and then see what happehs. When I wake up for the purpose of being awake, then I am not interested anymore in what I will be and how I will be. But if I am awake, then there is something that takes place in me which then starts to effect my behavior or my thoughts or my feelings. You see, this question, when I pbserve, when I become aware of myself and try to be pbjective and also impartial, when I try to see myself at the moment when that happens,

then at that time, I am , as it were, in a certain form of church. Or, at least, withdrawn from the rest of life. Now if I continue in living in life, and I also would like to remain aware, I have to do something else. Firts the question of observing means that I withdraw within myself and live more, let's call it for a moment, essentially. That is, the poi t of gravity of myself is not on the perophery of my living. But it is in something istead where I really try to live when I wake up. Now, when I wake up and I am in ordinary life, I have to return to ordinary life. But this time with having the experience of being awake. hen I do this, I call it participation, because I participate in that what I am doing ib ordinayr life but this time from the stand pdint of inside out. And then, becauseof this different kind of level of awareness, my form of behavior will take on, under the influence, as it were, of a kind of light or energy, a different aspect. I do not have to figure out how it will be. It will be when I am. I can rely on that question of bieng, that question of amness, that then, in accordance with that, my ordinary life will group itself in a more harmonious way. For instance, in a state of awareness, I will not tolerate from that state an excess amo nt of superflous energy being spent for nothing. I will also watch my words. I will try, at times, not to let energy go into being angry because it is not becoming to the state inwhich I am, which is one of awareness. It is the presence of light which cannot tolerate that kind of darkness. So, you see, it is as if at that time something in me starts to grow, which gradually takes ovee the guidnce, and after a little while becomes master, maybe thru the stage of deputy stewards or whatever it might be, but gradually evolving in such a way with the constant attnention which I give it, by trying to be awake and the amount of energy that is then put in me and is distributed to feed that particular part of myself, that then, that part starts

to grow to such an extent that it is willing to take over and to take command and control over the rest of my body. You understand?

Q: Yes. Somehow I have gotton off on a track (???)

A: I have said, in order to see oneself, I like to keep to myself the I am, exactly as it is, so that I do not have any particular thought of wishing to change it. The fact in itself that I do not wish this change means that at that moment I am more interested in being awake. As a result however of my awareness, I will change. But it will not be because I wanted it but because it is morebecoming to the state inwhich I am.

Q: I have one (??).. a couple of time that I had this at the same time and I could let it and actually continue in esactlythe same way.

A: If you understand the question of awarness at the time of being. That is, the real meaning of I- amness, or the real meaning of presence. Thta is, if I live from moment to moment and I will not allow my thoughts to go back in memory ot project themselves into the future, I live then in a moment.As it occurs, I am. At such a time, I will not even be interested with my ~~fxxxxx~~ ordinary functioning in the way ~~xxxx~~ I am. All I will be interested in is that what helps me to wake up. So any form of behavior is helpful for the fact of making an attempt to wake up. When I am awake, because of that state, my form of behavior will change. But it was not my original wish. It is really something, this concpet of what is a moment. And I have said many times, it is difficult to know because we do not live in that. The same way as I say it is difficult to be objective because I do not live in that. And for a long time I have to do it. It is not this and it is not that. When I say a moment, it is not apst and it is not future. There is something that is felt undoubedly because I knwo with me mind that something must be there when past goes into future or rather, when future goes into past. At a certain time, I

I have to be, and I call that a moment. But it is just as difficult a concept as to see that a point has no dimensions. At the same time, I know it must exist because it can go into a dimension at any one time. A time moment exists but it has no dimension. Only it can go into a time duration at any one time simply by moving. It is difficult Taylor.

QUESTION(May Ripps) Last week you suggested I start to do ~~da~~ certain small things in order to wake up. And I have to sya that (??).. I have been unable to do anything. I tried a couple of things. I start (??).. when you were talking about a self-starter. And I become so identified woth a certain kind of behavior. And I become almost powerless even to (??) .... ~~xxxx~~ want to ask you for a task.

ANSWER: Now May, let's come down to Earth. You are sitting now. And you tell yourself to relax. Can you do that? Can you relax your face?

Q:??

A: You do not need any particulab force for that. For instance, you have an expression on your face and you take it off, as it were. You know, you put your hand in front of your face. Can you do that? It is much simpler. You make it so complicated because you get excited about it or, for some reason or other, you have a certain fear. And it is just as sijple a s saying ABC.Don't take it now. let's say, while you are here in the group. But take it when you are waking. Or when you come home and put the key in the look andopen the door. It is a very sijple operation, and nok one know about it, only you yourself. You sit down. You get up. These are the little things I am talking about. Is that so difficult?

Q:??

A: Yes, that is right. Very simply. Tell yourself it is simple.

Do not look for anything spectacular.

Q: I tried to do dimple things but something happened and I (??)..

A:Yes, because maybe you already know too much. Unless you become like a child, you know, you will not enter the Kingdom of Heaven. One has to reudce oneself in all simplicity with everythin that is now functioning, which tightens one up and keep one, as it were, in bondage. In the relaxtion, when it takes place, with your body or you r feeling or your mind: Don't know. Don't crowd in on me. Leave me alone. I am this, simple. I am this, simple. Can you do that?

Q: I will try.

A: You make mountains out of molehills. I read the other day about this Bhuddist medition, which, by the way is a ver very nice book. It is published in Columbo (?), by The Words of The Bhudda Society. In that is a preface, a little forward by someone. And in general, the decription os a little bit more elaboration of the other little book which you probably know which called Saying og the Buddha, in which appears these chapters called The Only Way. Ido not knwif you are familair with. If you are not, I think it is worth hile to read it. This little book is also worthwhile because in it you will find exactly what we taked about, in simplicity. Exactly this kind of how to work. These sayings in there are based, or rather represetn the instructions for Buddhist monks: How to meditate.And it is not a meditation as far as ones mind is concerned. It is a meditation as far as realizing for oneself the unity of oneself first. And in that is explained what is really a moment, in that preface. And it is vert interesting. When a person says, "Oh Look," that means that at that moment he is not thinking. All he is is registering that what he sees and he says, "Oh Look." If obe could have that towrds onself, one starts to understand what is meant by a moment. Who is, at the present time, in difficulty regarding understandi

interest in work? Then speak.

QUESTION: (Mr. Kingstone) This week (??).. daily life (??) impossible for me. What that is exactly, I don't know. It was alway that way. I am always engrossed in what I am doing. And to get(??).. and have a distance (??).. is a cery rare occassion for mw.

A: Are you engaged the whole day in your porfessional work?

Q: When I am not engaged it is not partifularly difficult.

A: Then only concentrate on that.

Q: This I do all the time and it is rareky an obstatcle.

A: Are you sure about that now? When you say it is not an obstacle, then I start to doubt it.

Q: It is not as much an obstacle.

A: But there are still obstacles?

Q: Oh yes.

A: Work on those obstacles.

Q: ??

A: Not in your professional life. Make an allowance for yourself. At times I will work and at times I will not work. I mentioned common sense. I just know that at certain times it is impossible to work.

Q: i try to do it too much.

A: That is alright.

Q: But I try it already so very often.

A: Thenit is stale. Then you don't try.

Q: I do not talk about (??)... I make, I would say, I cannot even try. And I want to and it is very rarely possible.

A: Now let's both of usm try to tell each other that from now on, for the next half hour, we will try to work. Now, as you sit. Simply try to become aware of yourself; whatever movements you

make, whatever the expression is on your face. Whenever you speak you try to hear it. When you re-sit, you mka e movement with your body, you become aware. As you breathe, you are aware of such breathing. Tensions in your arms and your havesm wherever they are, yourm leg, wherever it is, you become aware. This you make now. There is nothing special involved than only to see yourself sit. And be aware as you sit of the fact that you sit. This you can try when you eat lunch. But now try it for the next half houb here. Were you aware whne you bent your head?

Q: (? Why is there such a difference between my two lives?)

A: There is no difference. You make a difference. There is no difference. I am awake to the fact that I am alive. The other is that I am not awake to the fact that I am alive. I am alive. My bidy functions. It keeps on functioning.It functions on its owh. I call it mechanical because there is no one who can control it. Nevertheless, it exists. It exists on a certain level of its own being. When I walk about consciousness, I try to introduce a different level of being from which I see my ordinary functioning take place. It is as if I then am on a different level and I see myself functioning. So, I am not changing my life at all. I am only changing the stand point, the point of gravity. I am only changing into something that is also part of me but which I now, as it were, seperate from that what continues to function. For instance, I speak. Iam not aware. Now when I have a thought, while I speak, to be aware, I make the attempt now to hear myself. My life conitnues in that form, only something of me seperates, as it were. which becomes aware of myself speaking. As long a s there is the difference that I mmm say it is one or the other, I am wrong. It is the combination of the two effecting each other as much as they possibly can, but then becoming unites in myself, wishing to see the two forces which act on me. When I continue to live in

that, I am not living left or right. You remember walking up Lexington Avenue? I stay on Lexington Avenue. I do not go into the side streets. I do not go to the side of the animals and I do not go to the side of the angels. I want to become a conscious man. Therefore, I saty in the midst of life and nothing will change in my life than only I become aware of the existence of my life. And this awareness takes place in something of me which becomes observant, which is now seperate, which is not touched by either one or the other of my functions, as free from that, but has ah ability of seeing or hearing it or recording it. You understand? And you have been aware? You are sure now?

Q: Are you talking about thus moment?

A: I am not talking about this moment. I am talking about the last five minutes.

Q: ??

A: That you continue now to that same extent. Be aware of yourself. o not drift off into thought. I will tell you it is very difficult.

QUESTION: (Richard Gachtel) I was not going to ask a question until you asked who has been having difficulty woth desire in working. (??).. I raised my hamd. I asked you las t week about what I could do to atimulate desire. Last week you told me that whenever I would have any sort of desire to wake up or work on myself, to sit down and come to myself and try to intensify that desire. But I can say honestly thtat one week went by and I did not h ve any desire wither to work or to w ke up.

A: So what do you do to yourself then?

Q: What I do when I thonk about it which occurs a number of times perhaps fove to ten times a day, my head tells me that this is the time to work and wake up, and make the attmpet. SAnd that s the only time does. There is not real desire there.

[illegible]: We talked once about eating, didn't we?

Q: Yes, several times.

A: And that you ought to be a little hungry?

Q: Yes. I tried a task where I would eat only half as much as I wanted and throw the rest away.

A: At least not throw it away, butnot to eat it.

Q: I threw it away just to make it hurt a little more.

A: That was a waste, wasn't it?

Q: I don't think so because it was for a purpose.

A: Too bad you haven't got a cat

Q: I thought of giving it to a bum on the street but even then I thought no, because then I would begin to forget why I did it, and I would start to think I did it to give it to the bum.

A: I don't xx think so. It was rather difficult wasn't it?

Q: It was not only difficult but I don't really wake up very much as a result of it. I hated it like poison.

A: till, we should continue to give ypu a little more punishment.

Q: I thought so.

A: You wan ed to avoid it, didn't you.

Q: My pride wanted to avoid it but my head kept on saying yes.

A: Good, then your body is not worht more than your head, is it?

Q: No, my head usually wins.

A: Yes good. So canit xxx it tell the body?

Q: Yes.

A: What will we tell the body now?

Q: All sorts of things.

A: Yes, can you select something that you dislike very much? Something that anjoys you?

Q: Right now I can't think about it.

A: We will find something. I think it will be quite easy.

Q: Well, now I am trying to....

A: No. You see, Dick, you have to be sincere about it. It is really not that kind of a laughing matter.

Q: I realize that.

A: You have got to spank yourself. You are much too much indulgent; also about your faults. We talked once about conscience. It is that. You remember? I was an evening when you were quite effected. I talked about conscience and your conscience and the necessoty of trying to develop it. And to take certain things seriously that way. Can you stand with your arms out stretched for ten minutes?

Q: I can make an attempt. I do not know if I can do it.

A: You have never done it?

Q: I have done ti for five minutes.

A: Ten. Before you go to bed every evening. I hope you will hate it.

Q: I will, especially when I am (??).

A: Yes, and I hope you will wake up.

Q: I don't knowif I will.

A: Why can't you make up your mind that you will?

Q: I will do it but...

A: Why can't you make up your mind that you want to wake up because otherwise there is no sense doing this.

Q: I can make up my mind.

A: And then?

Q: I can wake up sometimes. But what I am talking about...

A: No, I am talking about being awake. I am talking about making an attempt, of wanting to be awake. And now there is not maybe about it. You say: Yes I will try. No denying that it is not going to happen.

Q: I will try.

A: Good, fine, fine. And the hell wotj it if ypu do not succeed. You will make yourself again and again and again wake up. Yes? And

A: If you put a sign in front of you while you stand with your arms stretched. Do not forget to wake up/ Andlook at the sign. Make yourself do something. You need a spanking. You have good intentions Dick but you are very young. You ha e got to learn to transform something in yourself, ti convert a desire which is in your head into the actuality of doing that and doing it for the sake of satisfying your head.

Q:??

A: Yes, so that you be come more whole. You are not only a head. You are a total human being made up of your body and a littl bit of a head. You understand what I mean?

Q: No.

A: Can you think about it?

Q: I don't think I can remebre all you said.

A: You stand with your arms outstretche d and see what you remember. Al right? Who else?

QUESTION: (Gail Morris) I have been having difficuoty also with desire. And it has come since I have stopped doing tasks, like the time I did the most and had the desire was when I was getting up early and taking time for myself. And when I sensed (??) ... keep on revolving that I want to start something again and get up early.

A: You have resolved that or youre doing at already?

Q: I have resolved that I would do it and I have not done it.

A: But why?

Q: It is the same thing. It is here but not here. I just can't seem to push myself altho I want to very much.

A: is it so difficult?

Q: I realize that I am completely indulgnet in wanting to sleep late. And I feel that once everyone starts school again, I will start.

It was sort of an excuse (??).. and yest I feel the need for it now.

A: Do you resent.life?

Q: ??

A: When you wake up in the morning, are you happy?

Q: Not really.

A: How do you wake up? Does it take you a long time?

Q: Yes.

A: Can you wash your face first thing in the morning, stagger to the bathroom?

Q: Idon't usually wash my face.

A: That is why I ask if you can do it?

Q: There is one thing I tried. (????)

A: Some people are smalle. You have to be helped. They have to have a father or mother. They have to have someone to whom they report. They do not have enough in temselves as yet to report to. And when they do have it in the form if conscience, sometimes they do not want to listen to it. It is a slow process with some people, dependant on type. Others can adapt themselves much easier because they have a certain amount of energy for that purpose and they are willing to spend it. A person who is a little adventurous, a little bit more opne to the possibility, or something that reallty looks as if with anticipation: I will be able to do something. That form of life can exists in some people. In others when it does not exist, and it takes a little longer before it starts to come out, it is like a fog on the morning and it takes a little while before the sun actually pierces thru the fog. You have to help it and you have to bind yourself. as it were, in such a way that you will report in lieu of having a conscience. You now have something else like a grou or a task or something of that kind, that you say: This way I will want to substitute something in my life that also becomes

important for me. It is a question of having a God. Your conscience is not enough developed of yourself. God could be if you endow it with a certain force and authority. This I think one can do. And each person can do it in their good moments. They may not be able to realize it and are reminded to be reminded and try early in the morning, but they will sometimes during the day, come to a conclusion that it wouod be very helpful if they had that kind of a God, as it were, outside of them , to watch over them, towards whom that.... You are religiously brought up. You know what I mean. It is that kind of thing, as if I endow it and I give it God-like powers xxxx to tekk me when I am wrong, And I will at times when I am honest really wish the growth. This desire must be there, you see, because that is the form of my life. And xxxxx any one who is interested not only in ideas but also interested in the xxx continuation of ones life, not so much the way it is, but the way it might become, so that only because of a certain effort that I now make, I can hope for certain relsults even if I cannot define the results. That In ordinary life I will make all the time attempts to the extent that I am able to give that enthusiasm or real interest. And I have to make sometimes interest even if the body is not willing and the mind is a little bit more willing. I am really floating around. I have come to such a conslucion when I see that I am like a ship without a rudder. At times I must come to the conslusion that I do not like that. If tha is not there, there is no hope. You have to see this very clearly. If that is not there in the way of alloeing such a thing to continue to exist, but that you rebel against that kind of a condition of your life. It has nothing to do with waking up but it has to do with the xxxxx sense of living and a wish to live. And if that is not there, work can not help you atall. Work has to be based on that kind of life that also already exists in oneself but this time directed in a

different way so that it can be made more usefyl. This is why I say: How do you wake up in the morning? Even if it takes you a kxxxxkxxx little longer, even if you have to go and wash your face with cold water. There you are. Stretch. Do almost anything. Stand on your head if you possibly can in order to be more awake and more alive. Then in that stae of being alive, how do you look at yourday? As drudger y? As having to take care of this? Poor me? And this and that. Or is there still something that says: Ah, let's get it over with and then maybe I can sitx down. Maybe I can fall asleep. Maybe. It doesn't matter what it is that makes me do things that I do not like. I have to do them. Regarding work, it is a question that I will want to accept the condition of my life as it is. And by means of that, I will pay for my life as it is and as I face it. Now, if I do not have this idwa in ordinary life, I will never have it in spiritual life. If I do not understand what it is wobthwhile to work for something that is not obtainable or attainable to me, but that I have to work thru xexoxaxex certain things in order to get to theplace where I really want to go. If I cannot apply that in my ordinary, daily existenece, I will never apply it the possibility of reachi g for something that has a spiritual value. I have to pay both ways. I have to pay God. I have to pay mammon. I am that kind of a creature. This is one thing you have to realize: That like it or not, you have to pay. You might as well say, "I might as well pay." You are on Earth. Unfortunate that you were born now and maybe not a hundred years ago. Maybe xk that time was a little bterre or easier and at least we did not have any ideas about space. But nevertheless, it is now. This is your life. And that is the kind of thing you have to twll yourself: I accpet it. It is a responsibility that it not your won. Everything in yourself is mechanical and does not have any reason-

sibility. And al l of a sudden noe, because of an interest in trying to wake up and have a conscince, now all of these kind of things become for you something quite important and you have to face the problem: Am I willing to accept it? It is not easy to make this statement for oneself: Yes, I accpet it. Because even if I wsih with all my heart, I do not know what it involves until I actually start. But I have got to make a start. Alright, you start with what there is of the day that you are interested in. Let alone what you are not interested in. Alright. You set this down in a list the evening before. Tomorrow I would like to do this if I have time. Alright? Then you make a list of those things that have to be done which you do not want to do. But, they have to be done; your mother, you have to take care of your children. They have to go to scholl. You have to dress them. You have to medn their stockings, or whatever it is. Iron a lit le bit, wash a little bit. Things probably you do not like to do but you have to do it. Feeding your husband also has to be done, you know. . You have to take a responsibility. Now, a third list is those things that you do not have to do about which you do not have to woory, which you sab postpone. You see, some day you will do them. But not immediately. So there is your day and out of that you take now that what you like to do and you let that, as it were, overshadow, it is the wrong word, you let that enlighten the whole day, so that while you are enagaged now in things you do not like to do, you remember the possibility of doing certain things thar you want to do. In this way, you start to plan your day and you become towards your fay, as it were, a planner, a manipulator. You have it in your hands. As I say, you make, as it were, somethin g of your God which now helps you to fulfill a day in accordance with that kind of a plan on which you and your God have agreed. And then you start. And very simply.

there is nothing special about it at all. You work. You try to wake up as much as you can. Things that are a little distasteful you will will say: Well, they have to be done but I can be more awake towards them. The more awake I am, maybe the better it will go. The more time I have for something else. You see what I mean? It is a question of growing up. It is a question of considering each day that you become a little bit more responsible. And now I happen to know about it. So now we can go into a pact. Every day go to the bathrrom, stand up straight, take ten deep breathes before you start. Relax, sit on the bed. Wait before you start dressing. Sit on the bed. Collect yourself. Come to yourself and then remember the plan for the day. Alright? For one week. Let me know next week.

May, how is it? Are you relaxed?

QUESTION: (Mr. Kingstone)You just told me something (????)

A: Yes, I had you in mind when I said May.

Q: ??

A: It is always there. Always. One must remember it. We are so forgetful. We really do not consider it important enough. That is why we think we can do without it. We cannot do without it. It is as if every moment should be made conscious. And I know well enough that cannot be. But I make as many moments as I possible can as conscious as I possibly can be. That is all that can be expected. And this is the only way by which I can discharge a responsibility for my life. When I get older, I see more and more that kind of a burden on me. And I realzie that in my life such a thing has to take place. And that I cannot become any kind of man and that I do not have any character if I am not willing to take that also on my shoulder and not just ordinary life, but something that belongs to me and for which then in the further development of that kind of

evolution, I become ~~that~~ responsible for wanting to become that, with this, at the cost of this, with the help of this, with whatever it is, changing, metamorphisis, into something of a different kind. This is the question of the phoenix arising out of the ashes, the question of the coocon and the butterfly. All these things mean transformation, itno somethin g that is entirely differebt. This is what I mean by fusion, the question of entity, the question of component parts into one. Then on that, there is a level of being which almost does not recognoze where it came from. Still, that kind of attitude, if I have that towards my life, I can then go back down towards my life. I can then enter again into my life and I cab be regarding myself as ~~I~~ if I am a messanger from above; from the level where I live, down to Earth, having my feet on Earth, doing this, doing that. One thing after another and all the time remembering the pupose of my living, the meanong of my life. I hope you have towels. If this does not help, you put a towel outside your bed when you ger up. Wet it,so that you are reminded immediately: Yes, I have a task. And not to let it go. Alright. Who else?

QUESTION: (Connie ~~Rock~~ Ashby) (???)... progressivle getting further and further away from trying to (??) And I wanted to make this week a resolve to start again (???)... because it si the kind of discipline I need and I know (??)

ANSWER: Godd, yes Connie. and when you cannot, when you cannot do it, pray for it. One has to learn also how to pray and to be ashmmed. When I talk to my conscience, it is like prayer. I have to try to touch that what is within and which I consider holy, and on which I could rely if I have the proper relationship towards it. And I have to take out of my daily life, such moments when I can say: Yes, that I can trust. Then I can come to myself, this time the Self with a capital S. And that then can start guiding me. Because of that, as

I explained to Taylor, the different ways of my ordinary life also will take on an entorely different colorstion, a different kind of character. They will not have theri hold on me. They will not effect me as much as beofre and I will not have to pay that much attnetion which in ordinary coin, I will have to pay. I can pay this time be means fo something that is worth much more and in a shorter time, and with much less trouble because I am engaged in something that is of an entirely different nature. That occupies me and that lives with me. I am not living any more in things that I cannot d . I am living in somethign that I see from sho stand point where I am, I can do this. I live all the timeas if I can move mountains. This is the kind of thing that I wish and that I hope for. That, I want to bring back, that state of myself. Not defining it xxx in any way how ideal I will be. I only want to knw that I am awake. And for that I pray to be awake, nothing else. All the rest will come. And I have no means of saying how the rest is going to be. And I have no interest in dictating how it will be. And I do not want to say that I do not want this and I do not want that because I hate it. That does not count at all. That what I hate, that what I live, all can be used for the sake of trying to wake up to myself. When I am awake, then I can either love or hate. If I wsih, I will do either one. But I do not want to be a slave. It is this kind of realization that I am constantly bound by my moods, by what other people tell me, by what happens to me, by the rain, by everything that effects me. And I say I cannot do it because of this and this and this. No, Ican/ But I have to come. I have to listen to that kind of silence within so that something then, in that silence, I can hear of a different kind of language that otherwise I do not hear. And if I do notallow it, I will never hear it. And I will continue ans continue in exactly the same way.

rotating around like a spirla. Finally I will end up somewhere, not in Nirvana, but somew here in a chaotic coilition of myself inwhcih I have no value in my life. If I wsih to grow, if I see the possibi ity of such groeth, if I feel that in that kind of a growth there is a possibility for myself to have peace and understanding and harmony, then I will work towards that whenever I can. I will work. And I also will not work when I cannot. This is one thing I must realize: That I cannot all the time, and at times I must because I can then. And I cannot evade it. I cannot evade it when I know I could work. Then I sin. But, you see, it is like, simply, as we know it, day after day, as you meet it with your own friends and the people you work with and as you get up and the things that you think and the things that you feel and all of that creates for you a certain bondage. And you are tied. You are tied like Gulliver. Tied down. But we do not want to see it and we have excuses and still, every time when you can come to yourself, when you can realize that, whenever you are willing to see this, you will have to admit it. There are so many words, so many thoughts that come out that are in your head and you continue to let them be there and play around with you. They are your masters. But, if on e fights, then at least there is a possibility of conquering or to put them in the proper place and to tell them at the proper time: stay away from me because I have no interest in you at the present time. Leave me alone. I have something else to do. Later, yes, you can, but not now.Such statements to oneself during the day;I am. I: that with which I could really unite or because of which I could really exist or that with which I could reach a certain understanding and a contact of that what could make my life what it ought to be. That is I. I take that when I inhale. When I inhale. When I have inhaled, I wait, just for a moment. It is as if I turn a corner, and now, before I exhale, before I want to get rid of the various thing that are of no use to me anymore, at

at the
that time, at point where I am turning from inhalation to exhalation, at that moment, two things take place. One; I exhale that what is of no use. The other is that I distribute that what I have gotton in myself by saying and being awake, thru the rest of my body. And then, when I say Am, that means my body, that I am, this personality, now is. This brings about a contact between the two levels; one on which I live ordinarily and out of which I would like to grow. And now I have to establish a ladder by which I climb gradually, one rung after the other, until I can come to a different kind of level where I am a little bit more free. That ladder is I Am. I means I see the ligth where I go towards, Am means I see where the ladder is resting on. Then I climb. And with each inhalation, I take in food. Woth each exhalation I distribute that what is God for me, for myself, and digestion for the building up of that what is within and wants to grow and at the same time, I will rid muself of extraneous things which have no further value for me, which have served their purpose, which are, as it were, at the time, my past. It has served its putpose. It is changed at the moment, that is, the moment of awakening, when I change between inhalation and exhalation; this is the moment of my life. And the exhalation is the possibility of the future for myself. And when I say I Am, I cat the question of time within me. And it is exactly then that time, which I then digest at that moment, makes me the I Am-ness because of the uniqueness of time experience. Try to remeber it this week. The little things, the daily things, the things you sniff at, the things you feel are much too simple and take them like the crumbs from the table and use them. I once said like energy that is lost in any event. Energy that is lost of our own. Energy that is lost by other people and that we then, poor people that we are, maybe, for a little while, have to feast on something that maybe not entirely your own as yet. Nevertheless, we will feast [illegible]

of eating if also different and it is that kind fo realization that I am then in this kind of different state where I really belong. It is then as if I have returend to the house of my father. I am constantly a prodigal son. I am away and I am a fool as long as I keep on eating with the swine. Every once in a while I will remember that I ought to belong to something esle. And then maybe after enough realziations of that kind, I will have enough strength to try to return. That is the struggle we are all in. That is what we face: How to return to that what was our birth right and what we have lost and now will will return to that, so help God us. If we wish we can. If I wish, I can. Work this week. Try to remember. As far as we know we have only one life. And it goes very very rapidly. Good noght everybody. See you next week I hope.